

Tulse Mayor.

*Martis, quinto die Februarii, 1683.
Annoq; Regni Regis Caroli Secundi
Angliæ, &c. tricesimo sexto.*

THIS Court doth desire Dr. LAKE
to Print his Sermon preached at
Bow-Church on the Thirtieth of *January*
last, being the Anniverfary for the
Martyrdom of King *Charles* the First.

Wagstaffe.

Tulse Mayor.

Martis, quinto die *Februarii*, 1683.
Annoq; Regni Regis *Caroli Secundi*
Angliæ, &c. tricesimo sexto.

THIS Court doth desire Dr. LAKE
to Print his Sermon preached at
Bow-Church on the Thirtieth of *January*
last, being the Anniverfary for the
Martyrdom of King *Charles* the First.

Wagstaffe.

A S E R M O N

PREACHED AT
The Church of *S. Mary le Bow*,
Before the Right Honourable
The LORD MAYOR
and Court of Aldermen,
ON THE
Thirtieth of January,
M D C LXXXIII.

Being the
Anniversary Day of Humiliation
FOR THE
Martyrdom of K. CHARLES the First.

By EDWARD LAKE, D.D. Rector of *S. Mary*
at Hill, and of *S. Andrew Hubbard*, L O N D O N;
and Chaplain to His Royal Highness.

L O N D O N:
Printed by *M. C.* for *C. Wilkinson*, at the black Boy over
against *S. Dunstan's Church*, Fleetstreet. 1684.

To the Right Honourable
Sir Henry Tulse,
Lord Mayor of the City of *London,*
AND TO THE
Honourable Court of Aldermen.

MY LORD,

THere are few Citizens who have not heard of or read the Valour of Sir *William Walworth*, one of your Predecessors in the Chair; that when *Richard* the Second was surrounded by those desperate Accomplices in *Tyler's Rebellion*, and in danger of losing both his Life and Crown, he rais'd and animated the Citizens by crying out, *Ye good Citizens, help your King that is to be murthered, and succour me your Mayor*

that am in the like danger ; or if you will not succour me, leave not your King destitute.

Whereupon the Rebels immediately disperſed, and the King was reſcu'd. When I reminded this Story, I was in ſome ſuſpence, how I ſhould apply it, whether to the ſhame of our late Citizens, who could thus baſely ſuffer their King to be murder'd before their faces, nay, harbour'd and encourag'd the very Murtherers : or to the praiſe of your Lordſhip and preſent Aldermen, and many brave loyal Spirits within the walls of your City, who would, I dare ſay, upon the like occaſion, as briskly, as courageouſly oppoſe themſelves to whatever Rebels who ſhould dare again to invade the Royal Life and Intereſt.

It is well known, my Lord, that the late Rebellion was manag'd and tranſacted by men of ſeveral Sects and Perſuaſions : the *Presbyterians* boaſted themſelves

selves as the more sober and moderate Party; but I have here made it appear, that they were all influenc'd and acted by the same Principles; Principles destructive as to Monarchy, so to the safety and security of all Societies: I have in this following Discourse assayed to detect and expose them, as also the principal *Boutefeus* and Abettors of them, who did either inflame the people into those rebellious Attempts, or did afterward justify them. Some of them perhaps do yet live, and if they think themselves aggriev'd with any thing I have said, they may thank themselves; my proofs are undeniable, my quotations, if my Printer do me right, exact. May the great God (with whom nothing is impossible) at length open all their eyes. May they be converted to him and his holy Church by an unfeigned Repentance; that Righteousness and Peace may

may dwell in our Land, and this City
may be at Unity in itself; which is the
earnest Prayer of

MY LORD,

Your Lordships most
humble and obedient Servant

EDWARD LAKE.

A

S E R M O N

P R E A C H E D

Before the LORD MAYOR:

On 2 S A M. i. 18.

*Also he bad them teach the Children of
Judah the Use of the Bow.*

WE read in the precedent Verse, That
David lamented with this Lamenta-
tion over *Saul* and *Jonathan*; as we do this Day
over a greater King, and a better Man than
either. And presently follows my Text, in-
serted in a Parenthesis: *Also he bad, &c.*
That I may not be censur'd trifling and imper-
tinent, for recommending to you this Text
B upon

A Sermon Preach'd

upon this Solemnity ; it concerns me first to clear and evince it fuitable thereunto. Some of our late Commentators, *Munster, Vatablus, Piscator*, and others, adhering to the sense of the *Targum* and *Jewish* Rabbi's, understand this *Bow* literally for that Military Weapon, in the Use whereof, the *Philistins* were, it seems, well expert ; wherefore *David* commands his Prefects or Captains of his Army, to Exercise herewith the Children of *Judah*, who generally, above the other Tribes, were prosperous in Arms, and successful in the Conquest of their Enemies, according to

Gen. 49. 8. Old *Jacob's* Blessing, "*Judah*, thou art he
 "whom thy Brethren shall praise, thy hand
 "shall be in the Neck of thine Enemies. The *Belgic* Edition has annext this reason hereto, lest the minds of the poor *Jews* should despond and sink under the important losses of their King *Saul*, their Valiant *Jonathan*, aggravated to them in the following Epicedium ; but rather from their Experience in the Use of the Bow, be rowz'd up and encourag'd to revenge their Deaths upon the proud *Philistins*. But the consequence will not hold ; nor can it be suppos'd, that the
Jews

Jews were now to learn the Use of the Bow, it having been their common Weapon, I had almost said, the only one made use of in their Expeditions. And it is observable, That the Ancient Manuscripts of the Septuagint and Vulgar Editions, have render'd it *Planctum* instead of *Arcum*, and the *Hebrew* Text hath Grammatically construed *Written*, the following participle, in the feminine gender, with *Resbeth*, the *Bow*, rendring the words thus :
 "He bad them teach the Children of *Judah*
 " the Use of the Bow, written in the Book
 " of *Jasher*.

Upon these intimations, *Mariana*, I think was the first, but presently followed by many Learned Men, particularly *Sanctius*, *Serarius*, and our excellent *Gregory*, who did reject this sense of the words, expos'd the folly and inconsistency of it, and refer the Bow to the ensuing Elegy, which *David* made over *Saul* and *Jonathan*, calling it a *Bow*, (as he did afterwards entitle some of his *Psalms*, *Shoshannim*, *Heginoth*, *Albathith*, the Morning-Hart, the Lilly, &c.) either because their Deaths were occasioned by the *Philistin* Archers, or because of the Bow of *Jonathan*, out of which he shot

1 Sam. 20.
35.

beyond the Lad, when a mutual Covenant was entred into, and an intire Affection sworn between them, an Affection "greater than the Love of Women. This Bow is written in the Book of *Jasher*, a Book, which probably comprehended some solemn metrical memorials of the Actions of just and upright Men, as the word imports. It is now lost, nor have we any remains, not the least Account of it, but in the Tenth of *Josuah*, and in this place, that this *Threne* or Lamentation was laid up and Recorded in it.

Before we proceed to unravel it, and view it well, rendring it applicable to our present Solemnity, I shall preface these two Observations deducible from it, and the Context.

1 Chron.
23. 27.

Num. 4. 3.

First, That neither the Law of *Moses*, nor any other Divine Injunction hath restrained Kings from adding or altering in the Worship of God. Nay, we have many instances hereof scattered throughout the Old Testament, as *David's* Numbring the *Levites* from the Age of Twenty Years, whereas the Law required Thirty to qualifie them for the Service of the Congregation. *Solomon's* change of the Ambulatory Tabernacle, into a Standing

ding Temple. *Hezekiah's* dispensing with the Law which forbids the Unclean Person to partake of the Passover. And under the Gospel, as soon as Emperours became Christian, their first Care was to manage and appoint the Service answerable to the Apostle's Rule, "Let all things be done decently and in order ; The *Jews* had a saying, and there was sense and signification in it : That the Keys of the Temple were laid under *Solomon's* Pillow : intimating, That a main part of the King's Office and Charge, is the care of Religion, to see, that God and his Service suffer no detriment ; hence is the Commandment which refers to them placed in *μενοειν* in the confines of both Tables of the Law, to denote them keepers of both, and that, being thus conveniently seated, they may look to Religion with the one Eye, as well as to Civil Justice with the other. *Optatus* accounts it a piece of *Donatus* his wonted Fury, and it is no better, no other, to cry out *quid Imperatori cum Ecclesia* ! What hath the Emperor to do with the Church ! for he hath much to do, in ordering though not in administering, in disposing though not in dispensing the Affairs of it.

Lev. 7. 10.

2 Chron.

30. 17.

1 Cor. 14.

40.

it. No sooner was *David* set upon Gods holy hill of *Sion*, but he presently fetches the Ark thither, and sets it by him, appointed the Priests and Levites, and all the rest that attended upon Sacred Ministrations, their several Dignities, Courses, and Offices; he gives order for the whole Service of the Tabernacle; particularly, among other Psalms, he recommends this Bow, to one of his chief Musicians, suppose *Asaph Jeduthun*, or some other, to teach the Children of *Judah*, that they might sing it in the Publick Service of God.

2. I observe, That publick and eminent Losses may, nay, ought to be solemnly lamented, as the deaths of *Saul* and *Jonathan* were here by *David*, correspondently to whose Practice, our Church solemnizes as the Twenty Ninth of *May*, so a Thirtieth of *January*, and hath adjoyned to Her Service hereon, this Chapter to be the First Lesson; a day, which though to our Royal Martyr was an happy day, for He had herein his Apotheosis, his Translation into an Heaven of Blessedness, and changed His corruptible Crown for an incorruptible one, yet to us
 'twas

before the Lord Mayor.

7

'twas *Dies Maledictionis*, a Cursed Day, the saddest red letter'd one that ever had place in our *English* Kalendar. Oh! why did not the shadow of death stain it, and the blackness of darkness envelop it! for then was the blood of the Mighty vilely cast away: the blood of our Sovereign, as if He had not been Anointed with Oyl. This day therefore we separate as *diem luctus*, a day of mourning, when both *Moses* and *Aaron* dyed, Kingly and Church-Government; so that we may apply to it the words of the Prophet, *Alas for that day was great, so that none* Jer. 30. 7^a *was like it, it was the time of Jacob's trouble*; or as the *Trojan* Chorus said in the Tragedy, when lamenting *Hector*, *Solitum flendi morem vincit, Carolum flemus*; let this days lamentation exceed all other, for now we bedew the Herse of a Martyr'd Prince; the Beauty of *Israel* is slain upon the High Places, how are the Mighty fallen! But how shall we advance this Sorrow to an Emphasis proportionable to His mighty worth, and our loss? How insignificant to this purpose will be that little Rhetorick, if any, I can pretend to? this is a subject becoming an Angel's Tongue, worthy

V. 22.

worthy of *David*, who made this Bow, or our *David* whom we lament with it. Had I but the Eloquence of either, I should be able to manage the most obdurate unconcerned Person, and even in this sense, from the Fall of the Mighty, from the Bloud of the Slain, this *Bow* of *Jonathan* should not return empty. You have the whole of it in the Verses following my Text, and imbellisht with these three Affections or Passions, of Grief, Shame, and Detestation, and with these three shall we exercise this *Bow*, and withal your Patience at this time.

V. 19.

V. 24.

His Grief appears in the Front, but flows down through every Part or Verse of the Threne, "The Glory of *Israel* is slain upon the High-Places : Oh, how are the Mighty fallen! ye Daughters of *Israel*, weep over *Saul*, who cloathed you in Scarlet, with other delights; who put on Ornaments of Gold upon your Apparel: Weep over *Saul*! who yet was none of the best Kings, had debauched his Subjects into several sins, and so hurried as many Judgements upon them. I believe no blessing can be bestowed upon a Nation, more advantageous, more creditable

creditable to it, than a good and indulgent King, under whose example and providence, Religion flourishes, and Virtue triumphs: But when God shall be pleas'd to remand to himself this great Instrument of National Happiness; when this God upon Earth, and Child of the Most High, shall die like other Men, and fall like one of the Princes; with what a sincere and resolute Passion is such a judgment bemoan'd! how much, how long lamented! *Osiris* among the *Ægyptians*, who taught them Husbandry, and especially the culture of Vineyards, (whom a Learned Historian apprehends to have been *Mitrazim* eldest Son of *Cham*) was worshipped, yea annually commemorated by them with very solemn Lamentations. Yea, the *Jews*, God's own People, did on all occasions very grievously resent such a Loss, and were therefore jealous lest God was about to remove His Presence and Affection from them. *Moses*, whom once *Corah* and his Complices had invidiously represented as a Tyrant and Arbitrary, was yet by God's own Testimony, the meekest man upon Earth; ready to indulge them in any thing but what might be a Dishonour and an

Deut. 34. 8. Offence to God, was therefore bewailed by them with very lamentable remembrances for thirty days together, insomuch that they neglected their own Interest, and deferred the seizure of the Promised Land. When *Josiah* was unluckily slain at *Megiddo*, not only *Jeremiah*, but all the singing men and women were obliged to aggravate, and even to continue to Posterity their resentments of his death. 'Tis true, presently after they were forced away as Captives into *Babylon*, by the waters whereof they sate down and wept, when they remembred *Zion* : but when they returned they took down their Harps from the willows ; and yet their Sorrow for the good *Josiah* was reiterated, nay, to such an height advanced, that when the Prophet would express some great mourning, he resembles it to that of *Hadadrimmon* in the Valley of *Megiddo*. But we need not ramble from the Text, I am sure, not from the Day, to demonstrate this. He who laments not upon the Thoughts of this Days Tragedy, must be a Stock or a Traytor : It will be hard here to restrain our griefs from overflowing and betraying us to undecencies. *O Daughters of Israel, weep over Saul ;*

Chron. 35.
25.

Zech. 11.
12.

Saul ; we may more reasonably urge it, Weep over *Charles, who cloathed us with Scarlet and other delights*, continued Peace and Plenty, Wealth and Propriety, Honour and Security to the Nation, every man safely and quietly sitting under his own Vine, and Fig-Tree. He was good in both respects, his Political as well as Personal one. He was a King, a Word *quod cum istu quodam audimus*, we hear it with a kind of smart, it strikes Terror into us ; and no mushroom King, sprung up in a Night, but the Son of Nobles, the blood of many Royal Veins run in his ; One own'd as such even by them that Crucified him, in their Inscription of *Regum Ultimus* ; a Good, a Pious King, too good for a People so ungrateful ; Let the proudest of his surviving Enemies say it, if they can, Was he a *Pharaoh* to us, and changed a Kingdom of Free-men into an *House of Bondage* ? did he ever enslave us in our Persons, Labour, Possessions, and Understandings ? did he ever invade your Rights, and abridge you the Liberty of Subjects ? when did he without any Tryal of Law, make his Pleasure pass for Right ? can you say, you had then such Times as *Tacitus*

describes, when no man durst be Virtuous, lest he should upbraid his Prince ! Or were his Subjects like *Naboth*, Ston'd for their Vineyard ! No, no, he acted like a Steward for his People, rather than a Lord over them, that we might well call him the Tutelar Angel of his Three Kingdoms, whom when God called to himself, he quickly sent a destroying Angel among us ! You may read him protesting in his Royal Portraiture, " That he was ever more Afraid to take " away any Man's Life unjustly, than to " lose his own. Some of the Rebels, when they first Remonstrated against him, could not but Acknowledge, " That he had passed " more good Bills to the Advantage of his " Subjects, than had been done in many Ages. He gave them indeed what they asked, but a liberty to destroy themselves ; and to procure their Good and Peace, parted with many Jewels from his Crown, as Queen *Elizabeth* used to call her Prerogatives : yet would not all this please them, being like the Sea, insatiable. " He must part with his Power " too, and trust it to them ; as one of their worthy Patriots once with some earnestness urg'd.

15 Decem.
1641.

Ex. Coll.
p. 529.

Sander.
Hist. R.Ch.
p. 505.
Mambden.

He might truly say in the words of our Saviour, *Many Good Works have I done, for which of these do you kill me?* From his Politick let us pass to his Personal Capacity, for it was the least of his Titles that he was a King, whose virtuous endowments were unparallel'd, and raised him higher above the People than his Throne. He was Sober, Just, Temperate, Prudent, Gentle, Merciful, Charitable; his Patience was invincible, no Affronts could conquer, no Injuries overcome him: His Charity in forgiving his Enemies was admirable; "It is all (saith he) that I have now left me, (*viz.*) a Power to forgive them who have depriv'd me of all, and I thank God, I have an heart to do it, and joy as much in this Grace which God hath given me, than in all my former enjoyments, as being a greater Argument of God's Love to me, than any Prosperity possibly can be; You may read it in that exquisit and incomparable Piece, his *Eikon Basilike*, a Book which at once evidences his Parts and Piety, his Reason and Religion, to be above any but his own expression; a Book which so confounded his Adversaries, that when they could

could neither contradict nor confute it, they were fain to deny it to be his. His Piety and Religious Observance of the Duties of it was very conspicuous and exemplary; no Occasion did ever interfere with his Devotion, nor Business of State outdate his Attendance on the Offices of the Church; so Virtuous and free from Vice, that even Malice it self could fasten nothing on him; these ungrateful Islands, yea the World was not worthy of him: and therefore by a new kind of Ostracism, worse than that of *Athens*, he must be Banish'd from it, because he was too good and excellent. *Grotius* tell us of a strange Custom among a People of *Scythia*, who would offer that man in Sacrifice to the Gods, whom they knew most eminent for Holiness of Life. Thus stood the Case between the King and his Rebels: whatever they could offer to palliate so horrid a wickedness, their Conscience told them, There was no fault in him, as *Pilate* said of our Saviour: of whose Life and Death he was the most exact Picture, and pointed out so by the casual Lesson read the very Morning of his Sufferings.

Grot de satisfact. cap.
10.

And

And now, Behold the Man, look upon him as a King, and look upon him as a Man ; he was a mirror of both, the best of Kings, and the best of Men : The more I praise him, the more miserable you will think your selves in the loss of him, and lament as *David* did over *Jonathan*, we are distressed for Thee, most Dear Sovereign, thy Love to us was wonderful, passing the Love of Women, let us recover our selves a little, if we can ; but yet proceed to complain with that Holy Man, *How, O How are the Mighty fallen!* Had he fallen like one of the Princes, (*i.e.*) dyed the common death of Men, or, Had he fallen like *Saul* and *Jonathan*, by the *Philistin* Bow-Men, we might ease our selves a little of this burthenous Grief: but he fell as the vilest of Malefactors, led as a Sheep to the Slaughter, as a Sacrifice led in proceffion through pretended Courts, through infinite Indignities, to a solemn and ceremonious Death.

His *Betrayers* and *Murderers* were not open Enemies, for then we could have born it; but his treacherous Friends, who had publicly professed and declared for his Safety and

and Honour ; even by them was he most Barbarously Butcher'd before that part of his Palace, where he was wont to appear in State, and give Audience to Ambassadors ; and in order hereto, they erect themselves into an High Court of Justice, a Court, which was no ways High, but in Guilt and Impudence ; nor had any thing to do with Justice, but as they were fit to be the Objects of it ; no ways capable of the Title of it, but by an Antiphrasis, because it was so eminently unjust, as well in its illegal Constitution, as in their direful proceedings against their Lawful Sovereign.

And now what Name shall we find for such a Wickedness ! a Crime piacular, black as that Hell from whence it came, and which nothing can equal but the Defence of it.

Jer. 2. 10. " Pass over to the Isles of *Kittim* and see,
 " go unto *Kedar*, and consider diligently and
 " see, whether there be any such thing :
 and we may Answer in the Words of *Joel*,
 " There never was any such thing, nor ever
 " shall be.

We

We read in the *Roman Histories*, of the bloody and unnatural Emperour *CARACALLA*, that he slew his own Brother *GETA*, his Brother by Nature, and should have been so in the Empire: and which aggravated his Cruelty, he forc'd the poor Innocent from his Mothers Arms, where he had refug'd himself, and after all translated him into the number of the Gods, with this bloody Sarcasm, *sit divus modo non sit vivus*, let him be Registr'd among the Gods in Heaven, so he be not numbred among the Emperours on Earth. It is in some sort, an Emblem of this days villany, but only this was more foul, more horrid; there 'twas but a Brother, here 'tis a Father, (and which renders it more highly criminal) the Father of our Country, the head of our body, the light of our eyes, the breath of our Nostrils, whom the bloody *CARACALLA*s of our Age, ravish'd out of the Arms of his beseeching Mother the Church, and inhumanly Murther'd him in the face of Heaven, and before the Sun; and though the most malicious and blood-thirsty of his enemies, (might their consciences have had a free Voice in Court) would have been his compurgators, yet they were as Religious as bloody *CARACALLA*; *Sit divus*, let him be a Saint in Heaven, so he be no longer a King on Earth.

A Sermon Preach'd before

To conclude this first point, with applying to him Davids lamentation over Abner, *Died Abner as a fool dyeth? thy hands were not bound, nor thy feet put into Fetters; as a Man falleth before wicked Men, so fellest thou.*

I proceed to consider a second passion, viz. of Shame, which the Prophet emphatically expresses in this his Threne, *Tell it not in Gath, publish it not in the Streets of Ashkelon, lest the Daughters of the Philistins rejoyce, lest the Daughters of the Uncircumcised Triumph.* People are generally tender of the credit of their Country, cannot indure to have it blemish'd with any ignominious defeat; yea, some have sacrific'd their lives to the honour of it. *Moses* did therefore deprecate Gods judgments from the *Jews*, lest their *Ægyptian* enemies should Triumph and say, *For mischief did he bring them forth.* In this manner, the Priests in *Joel* are appointed to pray for the people, *Spare thy People, O Lord, and give not thine heritage to reproach; wherefore should they say among the Heathen, Where is their God? and well might they among the Heathen have said of late of us of this Nation, Where is your God? where your Religion?* His Majesty indeed by the institution of this anniversary Fast, would wipe away the dishonour, wherewith this
horrid

Exod.
32, 12.

Joel. 2,
17.

Horrid perpetration of a few Miscreants, has stain'd the whole Nation; yet there are still those who will not cease to blacken, to brand it with infamy, due only to our Enemies. How did their villany render us a reproach to all neighbouring Nations? the name of an *English* Man did stink in their Nostrils, was a scorn, a derision, to those who are round about us; that, when our Natives walk'd in the streets of foreign Cities, (from which before we had the privilege of a kind acceptance, above all people in the world) the finger of scorn was lifted up against us, our name was *Schellam*, and our entertainment an exprobration of such shameful practices, as by the example of which the *Turk* might plead innocence, and the Salvages justify their Barbarities: What kill your King! as if this had been an unheard of wickedness, so that our Merchants and Travelling Gentry, chose sometimes rather to deny their Country, than to abide this ignominy.

Wherefore *Maximilian* the Emperour was, you see, little less than a Prophet, when he stil'd the King of *England*, a Prince of Devils, because of their frequent Insurrections and Rebellions against their Kings. We have had the best Kings, and been the worst Subjects, God forgive us, and to our shame

A Sermon Preach'd before

be it spoken. But the credit of the Nation is not so much our concern, as of the Religion of it. This suffers, this is dishonour'd, and 'twill be difficult to assail it from that dirt which Mahumetans, Heathens, and even *Romanists* have therefore thrown upon it. The Heathen World would have censur'd, abominated, this sin as piacular, and ever paid a mighty deference to their Kings. *Homer* calls them, born from and nurtured by Jove, implying, that from God they derive their regal power. *Plato* styles the Kingly Office, a Divine Good among Men: *Menander*, as he is expressed by *Henry Stephens*, elegantly delivers it, that the King is the lively Image of the living God: And from this notion of them, the noble inhabitants of *Nicaragua* in * *America*, had no Law to punish the Murther of a King, because they conceiv'd no Man so unnatural as to commit such a Crime.

* *Tho.*
Gage, The opinion of the Jews is soon evinc'd from those titles in the Old Testament, wherewith they dignify their Kings, styling them the lights of Israel, the breath of their Nostrils, the Angels of God, and the Heads of the people, all which denote them supream and inviolable. It was an usual saying among the Rabbi's, that no one can judge the King, but he who is over all, God blessed for ever; and

Solomon

Euslat.
in Hon.
P. 159.
R. m. ed.

Syn.
orat. de
Reg. o.

Mo-
nostich.
ab Hen.
Steph. e-
dita An.
1569.

Gage,
Survey
of the
West In-
dies. cap.
12. p 74.
75.

Solomon confirms it, where the word of a King is, *Ecc. 8,*
 there is power, and who shall say unto him, what dost thou? *2 Sam. 14*
 David speaks home to the Amalekite, *How wast thou not affraid to stretch forth thy hand to destroy the*
Lords Anointed? and so does Pilat to the Jews, shall *Joh 19,*
 I Crucify your King? he cannot be Crucified, but *15.*
 your Honour is Crucify'd with him. This was a
 sin too great for the delicate Consciences of the
 Scribes and Pharisees; Jews themselves could not
 away with such a dishonour, who then, and ever
 since, were the most profligate and despicable sort
 of humane-kind. How then shall we hide this
 shame? how shall we rescue our Christian
 Religion from those disgraces poured thereon
 by reason of the Professors of it! Yes we can:
 let the Church of Rome, and other Churches, look
 to, and speak for themselves; the Reformed
 Religion of our Church, gives no Rules,
 prefers no Examples, but what are obedient
 and loyal ones. If any will convince our Church
 as accessory to any others, let them impeach
 her authentick Constitutions, her Doctrine,
 Worship or Discipline. Her Doctrine is con-
 tain'd in the 39 Articles, and Book of *Homil. 37.*
lies, which are of Age, and can speak for them-
 selves, "That the Queens Majesty, [now the
 Kings,]

A Sermon Preach'd before

"Kings,] hath the chief power in these Realms;
 "and is not, nor ought to be, subject to any
 "other jurisdiction. What our Articles do more
 concisely speak, the *Homilies* do more fully
 teach; I referr you to the six Sermons against
 Rebellion, which evince the greatness of that
 sin from Scripture, and the remarkable instances
 of Gods vengeance on persons guilty of it. With
 an exact agreement to this Doctrine, is her Liturgy
 compos'd, where are none of her Services, whe-
 ther of daily or weekly use, wherein the King is
 not particularly remembred, and with an acknow-
 ledgment of his Sovereign Authority, and sub-
 jection to none but God, whom therefore we stile
 the *only Ruler of Princes*; a piece of duty, which
 with some, instead of a just applause, hath met
 with severe censures, and been cavill'd at, like
*Mary's Box of Oyntment, to what purpose was this
 wast?* Our blessed Martyr took special notice here-
 of, as a reason, why so many zealots of those times
 bandied against the public Service: 'One of the
 'greatest faults, some Men found with the *Common
 'Prayer Book*, I believe, was this, that it taught
 'them to Pray too oft for me, to which Peti-
 'tions they had not Loyalty enough to say *Amen*.
 Her Ecclesiastical Constitutions, agreed on in a full
 Con-

Convocation, 1603. accord hereunto, ordering,
 'That all having cure of Souls, shall four times a
 'year declare in their Sermons, that the Kings
 'power within his Realms, is the highest power
 'under God, to whom by Gods Law do all owe
 'Loyalty and obedience. Nor has the practice of
 the Children of this Church, ever run counter to
 those excellent Rules, nor can any object to us the
 least connivance at this late Rebellion and bloody
 Regicide. Our Martyr himself hath vindicated us,
 in his Letter to the then Prince of *Wales*, his present
 Majesty. Whereas, they who fomented or were
 active in carrying it on, departed from our
 principles, and suck'd in others, most pernicious
 ones, from *Rome* or *Geneva*. They went out
 from us, and would not be of us, because our Re-
 ligion was too Loyal and passive for Men of such
 a fiery temper: Not unto us, therefore, not unto
 us, but to them be the shame of it, if as yet they
 are capable of any.

I begg your Patience, whil'st I speak a little
 upon the third strain of this Bow, his Detestation
 or Curse of it: *Ye Mountains of Gilboa, let there be no* *vers. 21.*
Dew, neither let there be Rain upon you, nor Fields of
Offerings: For there the shield of the mighty is vilely
cast away, the shield of Saul, as though he had not been
Anointed

Anointed with Oyl. But how shall we manage this Passion? Shall we curse, shall we detest the Men who acted or encouraged this Murther? No, our *present King* has grac'd them with a Pardon, and our *Martyr'd one* with his Prayer, that Repentance may be their only Punishment: But we will execrate those damnable Positions which gave occasion to it; those Positions which fix the Government in the people, and transfer to them a power to curb, to correct, to depose their Princes. You Bloody, you Anti-Christians, you Hellish Doctrines, let there be no more Dew nor Rain upon you! let them not be diffus'd, nor propagate any farther, but wither and die. And that I may not be thought to fight without an Adversary, I can call forth many who have broach'd those accursed opinions, which did but too much abett and justify this days Calamity. And in order hereto, give me leave to preface a story, to the truth of which my own experience does attest. When attending in Scotland, upon his *ROYAL HIGHNESS*, that great and good Prince, I was curious to discourse some Rebels then in Jail; who did openly avow their Rebellion, and did refuse even to pray for the King; I told them they were variously represented to the world, by some to be Jesuits, or Jesuiti-

*Skeen.
Sprewle.
Steward,
1680. in
Decemb.*

satirically affected; by others to be Fifth Monarchy-
 Men, wild arrant Fanaticks. They told me they
 were neither one nor other, but true *Presbyterians*
 according to the Covenant. I replied, we had
Presbyterians in our own Kingdom, who yet
 did not thus obstinately maintain such *King-
 deposing and Murthering Doctrines*; they told me,
 I did not understand them, for they believed
 the same *Doctrines*, but only wanted power
 and courage to act them: And I believe, 'twas
 from a resentment of this discourse I had then
 with them, that two of them, when
 upon the Ladder, ready to be Executed, bad
 the people take notice, they dy'd true *Presby-
 terians* according to the Covenant, and I am
 apt to think they did so, when the Books they
 had with them in Prison, were no other than
Presbyterian ones, viz. *The Assembly's Catechism*,
 with the Covenant annext to it, *Baxter of Conversion*, a
Sermon of Jenkins's, &c. nor were they without
 Presidents for what they said and did, as I shall
 now make appear. *John Calvin*, the Founder of
 this Sect, started up at the very same time with
Ignatius Loyola, and his inconsiderate zeal hurry'd
 him on into a fury even against Crown'd Heads,
 particularly against *Queen Mary*, when he call'd
 her *Proserpine*, and said, she outstrip'd all the

*Calv. in
 Amos.
 cap 7. v.
 13. pag.
 281.*

A Sermon Preach'd before

Instit. lib. Devils in Hell; withall referring to the Parlia-
4. c. 20. ment, a Power to restrain the enormities of
Joel 3. 1. Kings, and telling them, if they do not, they
 are perfidious and betrayers of their trust; and
 as he, so his Disciples too, have made it their
 business ever since, not only to derogate from,
 but also to extirpate all civil Authority, not
 conducive to their Interests: I shall only
 mention some of them, *Cartwright, Trevers, Knox,*
Beza who went abroad under the Masque of
Junius Brutus, a fit name for such a Murtherous
Eußer. li mind; as also in one *Goodman*, who, in a Book
9. p. 77. written by him, publicly vindicated *Wat's* Re-
 bellion, affirming, that all who took not his part
 were Traytors to God, his people, and their Country;
2. Chron who shall peruse their *Geneva* Notes upon our
15. 16. Bibles, where you may find them highly com-
 plaining against *Aza*, because he did not kill his
 Queen-Mother, furiously terming it lack of zeal,
 and a foolish pity. Nor do we wonder at their
 Seditious Preachments and practices in their late
 Conventicles, when in one of the first which
 they ever held in this Kingdom, in *Queen*
Elizabeth's days, in one of our Famous Univer-
 sities, they Collected a good sum of Money for
 their

their *Scottish* Brethren, who fled hither for *Weavers*
 High Treason. What troubles they created to *fun. Mon.*
 King JAMES would be tedious to recount; *pag. 54.*
 and when our late Martyr succeeded him, this
Presbyterian humour advancing into a Parliament,
 never left working, till they had barbarously
 brought the King upon the Scaffold, and deli-
 vered him over to his *Independent* Executioners.
 Yet still the *Presbyterians* are Loyal Men; it's
 true, they profess'd to be so; they vow'd, they
 protested to be so; so did the subtle Fox in
Chaucer, who Swore, he came only to hear the
 Cock sing, but when by that craft he had once
 got hold on him, the case was alter'd then.
 We may allow them somewhat a Kin to the
 old *Parthians*, who acknowledged no Honesty nor
 Religion, but what conduc'd to their own private
 interests; their obedience is but a bargain, at
 best they are but conditional Subjects, and will
 serve the King no longer than he will serve their
 turns, still Seditious and opposite, never complying
 with Authority unless that submit first to them. You
 may judge of their Loyalty, by what you read
 in the Writings of those Bouteefeus, Incendiaries of
 Sedition, whose Treasonable suggestions I cannot
 stand now to mention, much less to insist on;

A Sermon Preach'd before

The Noble Cavalier characteriz'd. p. 56. Foulis Hist. of Plot. l. 3. cap. 2. p. 181. *Narrat. p. 14.* *The No. Hall, * Baxter, Knox, Croston, Jenkins, Case, who did once in a famous Church near the City, Pray for a Gentlewoman sorely afflicted because her Son was fallen from Grace, and serv'd the King in his Wars. I will not excuse Mr. Love himself, though they boast him a mighty Martyr for the King: You may believe it, if you please, for upon the Scaffold he profess'd a vehement detestation of the malignant, i. e. the Royal Interest. And yet still they will proceed to object and boast their integrity, their Loyalty: These things are past, his Majesty has forgiven them, and good reason, for they restor'd him: They did so, but as Marcus Livinus was 'the cause of taking Tarentum, because if he had 'not first lost it, it could not have been taken: So 'did they restore the King, for if they had not driven 'him from his Kingdom, he could not have been restor'd. They restore him! Why then were they they so angry at his undisturbed Restoration! Why have they been so Turbulent and unquiet since he was Restor'd? Why presently upon his return, do they threaten him with Divisions, breaches, doleful effects, confusions, great Calamities, if their hu-*

* Concerning Baxter, vide his *Holy commonwealth*. p. 846. 477. &c. Knox, *v. Hist. Reformat. of Scotland*, p. 392, 393. Jenkins his *Sermon before the Parliament*. 24 Septem. 1656. p. 23. 2. Croston's *fishning of St. Peter's Fishers*. p. 69, 113. Love's *Englands despoil'd*. p. 7. 26. 32. 37. Hall of *Kings-Norson v. Funch. Flor, &c.*

mours be not satisfied ! For my part, I cannot but agree to that of an Ingenuous Gentleman, Men possibly may repent of *Presbytery*, but *Presbytery* never yet repented of any thing. I profess 'tis not with any delight that I have rak'd in these Sinks, nor should I have thus expos'd these Men and Doctrines, but that we see this seditious humour abroad again ; those Venemous Serpents are still in the High-ways, sedulous to betray and undermine us ; upon the same principles they Murthered the Father, even upon the very same they contriv'd to seize, yea Assassinate his Sons.

Master Whalys civil rights, &c. of Episcopacy in his Speech at Nottingham. p. 9.

What remains, but that we ever detest and accurse their Villanous suggestions, beware of the witchcraft of Rebellion, and not suffer our selves to be again charm'd and trick'd out of our Loyalty, by the pretences of those abominable Men. What *Jacob* upon his Death-bed bequeath'd to those Brethren in Iniquity, I shall Apply to them and their Independent Brethren, and so conclude. "*Simeon and Levi* *Gen. 49.* are Brethren, instruments of Cruelty are in their Habitation. O my Soul, come not thou into their secrets, unto their Assembly mine Honour be not thou united ; for in their Anger they slew a Man, a Man of Gods right hand, a Man after Gods own heart ; and in their self-will they digged down.

“down a Wall, a Government that was a Bulwark to our Lives, our Liberties, our Fortunes, to defend them from Violence and Invasion : Cursed be their anger, for it was fierce, and their wrath, for it was cruel. But praised be God who hath Repaired that Wall, by Restoring the Son of that Royal Martyr to Reign over us. May he long, long Reign and prosper. May the Government flourish in his hands ! May all those Factions which oppose him, be as the dust before the Wind, and their designs as the Grass on the House tops, which withereth before it be plucked up ! May all his Enemies be Cloath'd with shame, but upon himself let his Crown flourish many and many years, that under him we may lead quiet and peaceable lives in all godliness and Honesty. *A M E N.*

F I N I S.